THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God" (Ps. 43: 3, 4).

No. 30, Vol. LXXV. Thursday, July 24, 1913. Price One Penny.

THE "MORMON" PROBLEM.

(BY EDWARD WILLIAMS, NON-"MORMON.")

EVERYONE has heard of the "Mormon" problem. Indeed, any who have not heard of it must either be unable to understand the prevailing dialect of our country, or else residents of settlements very remote from the beaten trails. Few, however, have a clear idea as to what this problem involves. It is not like the familiar puzzles of our school text-books of mathematics, because, in spite of all our skill and pains, no answer has yet been found.

Yet there is a "Mormon" problem, and a very real one. According to general understanding, it relates directly to the uprooting of all the evils and perplexities that afflict us, which makes it a very vexatious problem indeed. This opinion is correct, but in a very different sense from what we suspect. The seriousness of the problem, however, is usually expressed by our feelings of indignation and annoyance.

Had the devil himself taken up a local and visible habitation somewhere between Chicago and the coast, and begun circulating vicious and alluring literature among school children, the indignation of the righteous could hardly have been greater, nor the would-be "exorcist" busier than these elements have been, because some people called "Mormons" inhabit a region within the bounds of our great country. Could we credit all that has been said about "Mormons," we should presently expect them to rot of sheer turpitude. Why should any set of people be voluntarily and openly so wicked, when a reputation for virtue and respectability is so easily achieved and maintained? Charity—or complacence—

cloaks such multitudes of sins for so many of us that "honest wickedness" must appear in the same category with unsanitary negligence.

The reputed gravity and comprehensiveness of the "Mormon" problem are unprecedented. There is nothing bad the "Mormons" have not done, at one time or another, or all at the same time. Worse than this, they indulge the inexcusable folly of being so careless in their mischief, that they are always being found out, and that, also, by people whose judgment and powers of observation are in complete inverse ratio to their loquacity. These finders-out represent various sects and persuasions, religions, political and otherwise, but all are "just persons which need no repentance," and all are implacably anti-"Mormon." Friends of "Mormons," and unbiased observers in general, are mysteriously blinded to these evil qualities and doings. The "Mormons" are clever enough, we hear, to show them only the "best side." (What a pleasure to hear that there is a "best side" to be shown.) Thus, most causes now before the American public are largely, if not essentially, concerned with the solution of this "great problem."

Anyone opposed to trusts and monopolies, and wishing to use the very strongest argument against them, proclaims that they are "Mormon" institutions, a part of the "problem." Similarly, our "abnormal high tariff duties" are found to be solely for the protection of "Mormons." No one else cares a straw for them. Legislatures are corrupted by "Mormon" money. Interstate commerce laws are defied by "Mormon" plotting. A society recently organized to oppose child-labor in factory centers occupies its first meeting with a denunciation of "Mormonism" and a certain United States senator, reputed an adherent of that form of faith. Certain zealous temperance reformers "discover" the monstrous "fact" that the "Mormons," for sheer love of lawbreaking, probably, are engaged in importing intoxicating liquors into "dry" states and counties. Commissions, appointed to inquire into vices of various orders, inaugurate their proceedings, not with prayer, but with resolutions calculated to "get a whack at the 'Mormons.'" Atrocious murderers are "discovered" to be "Mormons," and thus miss the consolations of popular sentimental "sympathy."

Nor was this "problem" any simpler or any less inclusive in the early days. It has always been quite as serious and quite as embarrassing as at present. If there was a row on the frontier, it was traced to the "Mormons." If a horse was stolen, or a dog was shot, "Mormons" again. The "high-minded and Christian" populations who could not tolerate "Mormonism" in Missouri, strangely degenerated into the "border ruffians," when, a few years later, the anti-slavery fight was on in Kansas. That was an after-effect. The "Mormons" hypnotized the legislature of Illinois, and compelled it to pass unanimously the "amazing charter" of the City of Nauvoo, which was later found to be "distinctly seditious."

Finally, after being "driven from civilization" to the then sequestered wilds of the Rocky mountains, they inaugurated a "rebellion" against the federal government some two thousand five hundred miles distant. This uprising must have been somewhat on the lines of a modern rendering of "Ajax defying the lightning," because there appeared nothing else, in particular, to defy. It was intolerable, nevertheless, and an army marched forth to quash it.

It must have been a genuine solace to the clergy, those guardians of virtue, whenever a massacre, a hold-up, or a plain murder was reported from the far west, to know exactly whom to blame. There was only one answer—at least only one was given. In short, the theory always was that all the innocent blood ever shed upon the earth, "from the blood of righteous Abel" to the latest non-combatant shot in Mexico, must be "required" of this same people.

In view of all these allegations, it is in no sense remarkable that the "Mormon" problem has always worried sensitive souls among us. One great trouble about the matter is that no one seems to know exactly what this "problem" is. Whether it is moral, religious, political, sociological, or merely pathological, or all together, is equally uncertain and vexatious. In short, the situation involves a problem about a problem, and the only thing definite from start to finish is that there is a set of people, popularly called "Mormons," who are odious to a large number of other people. Even this information affords only meagre satisfaction. On the basis of this popular "dislike," our earnest friends expect us to accept their tales of superlative and unprecedented rascality. Even the most self-accusing among us would be fairly amazed to find his soul blackened by such an overwhelming excess of depravity as we are asked to believe is domiciled in "Mormon" hearts. The situation is merely preposterous, and would be ludicrous, were it not that it involves an intensity and malignity of feeling that are dreadful to contemplate.

Then, when, as sinners of the commoner varieties, we visit "Mormon" centres, expecting to meet congenial spirits, we are ruthlessly disappointed to find just plain, honest, industrious people, nearly uniformly interested in matters religious, and enthusiastic advocates of temperance, purity and righteousness of life. We find these people kindly and helpful to one another, and strangely unhurried about destroying the stranger within their gates. They exemplify the adage that a "bad reputation is a good thing: one need not trouble about living up to it."

Yet, these people have been publicly accused of all the sins condemned in the Decalogue, the Pentateuch, and the Four Gospels, with a few newer ones in addition. We have been informed, in effect, that it would take a miracle of grace to raise them to the level of total depravity. They have been denounced as a menace to morals, religion, government and what not else besides. But where we had expected to thrill with admiration at sight of a

stupendous mountain of deviltry, we find modest exteriors and unassuming manners. All this aggravates the "problem" still further. How can "wolves" array themselves so neatly and becomingly in "sheep's clothing." Were there ever such successful deceivers?

Some people, emulous probably of a reputation for originality, have gone so far as to assert that "Mormonism" is not a religion at all—but a business enterprise. It is altogether evident that such a statement is based upon no misapprehension of facts or conditions, but, also, not necessarily, upon any accurate observation or reliable demonstration. If it be true, however, it must be considered, not as "exposure," but as "publicity." In other words, if "Mormonism" is "business" merely, it is quite as certain that anti-"Mormonism" is its advertising department. The two are as surely parts of one plan, as if they were managed from one "office," and organized by one "board of directors." Furthermore, the campaign of publicity has been most astute. It has followed two familiar and effective lines, now approved among publicists, to wit: persistent, even pestering, reiteration to worry and torment the public into familiarity; and deliberate exaggeration, which, in spite of begetting disbelief in many minds, is calculated to impress this same name or style lastingly upon the memory.

And the campaign is beginning to show results. The first of these is that the name "Mormonism" is already a "household word," and people naturally want to know just what it really means. Had it not been for this excellent and providential scheme of advertising, we might have felt no more curiosity about "Mormons" than about Shakers or defenseless Mennonites. As it is, when we see an item or an article about "Mormons," we read it, and the next time we see such an article, we read that also. Matter on this subject is rapidly rising into the dignity of "news." Consequently, while enterprising editors will print any and all "stories" about our "handful" of some four hundred thousand "Mormons," authoritative intelligence about our "shipload" of six million Baptists, or our "trainload" of seven million Methodists goes into the basket. The reading public esteems these thirteen million people as somewhat less than sensationally interesting. Thus it is that the public is in the proper mood eagerly to devour the "following matter," when it is ready. That virtually all the information they have had, hitherto, is unreliable, misleading, often entirely false, is immaterial. "Mormonism" has been so well advertised that they are interested in reading anything about it. How thrilling, then, the surprise involved, should there be a complete reversal of previous impressions! This surprise "business" is another trick which our advertising experts have learned to use with telling effect.

In the second place, the policy of exaggeration and misrepresentation, so consistently followed in this "publicity campaign," has

also been justified in its effects. At first, the saner portion of the American public was mildly amused at the grotesque "wickedness," as reported, of the "Mormons," viewing it somewhat in the light of matter proper to the humorous department. Later, as the "humor" waxed senile, the prevailing sentiment was tolerant skepticism. Human nature can support no more than a very small average weight of sinfulness, without a breakdown. Consequently the reiteration of exaggerated accusation logically leads to the suspicion that, for the sake of effecting a disguise, wolves, rather than sheep, had been despoiled of their "clothing." Skepticism leads to investigation: and thus it is that sociologists and other thoughtful people are now giving attention to "Mormon" claims and achievements. Soon these matters will take their places in the world's common stock of knowledge, while the whole body of adverse criticism will be ignored as irrelevant accretion. Thus the value of thorough advertizing will be fully proven.

It is no part of our thesis, however, that "Mormonism" and anti-"Mormonism" have ever been, consciously, in league. Even the highest "quorum" of the Church exercises no secret suzerainty over this "publicity campaign." It is pained by it, undoubtedly; it submits to it as a permission of Providence; it regards it as a necessary dispensation, fraught with mystery and rich in trials grievous to be borne. It may be that it holds other, and more consoling convictions on the matter, but on this point it says nothing further. In the meantime, anti-"Mormons" are every whit as certain that there is no co-operation between themselves and their antitypes. They protest that they are not "advertising" but "opposing"; that their aim was to further God's work, as against those who would thwart it; that, in fine, they are "instruments" in the hands of a righteous and over-ruling Providence for the vindication of the everlasting gospel. And there is an over-ruling Providence which uses men for its own ends, be they anti-"Mormons" or be they otherwise; that "makes even the wrath of man to praise him," and is certain to use them, willing or unwilling, to vindicate this gospel.

(TO BE CONTINUED).

AN AGE OF INCREASING UNBELIEF.

In this day and age of spiritual decline and religious decay there is much need of true faith. The old maxim, "Seeing is believing," is gradually crowding itself into the hearts of men, because they have not enough spiritual resistance to ward off its attacks. "We walk by faith, not by sight," writes Paul, but as far as the knowledge and experience of most men is concerned, Paul might have left it unwritten. "Give us a sign," is the clamorous cry of our indiscriminating opponents, as the "Mormon" elder declares that

the gifts and blessings of the Holy Spirit have been restored to man again. And when in meekness the elder explains that "thou shalt not tempt the Lord thy God," and that believers do not follow signs, but that "these signs shall follow them that believe," the unbeliever, mayhap, moves on his way, lifted up in his own estimation because, as he would put it, he has brought the "Mormon" to ignominious defeat by his daring challenge.

The atheist and agnostic defy you to prove that there is a God. The varied phenomena of nature, the miraculous guidance of the millions of planets in the firmament as they rush and whirl through endless space, and even man, the most unexplainable phenomenon, and the greatest and noblest of all creations, offer no proof to them of God. Of course we know that but few men are really atheists. The vast majority just think they are atheists, and many simply think that they think there is no God. These men in their heart of hearts know that back of all natural phenomena there is some great ruling power, whether they choose to call it God or not. They really have a spark of faith within them which they foolishly try to conceal or smother. That spark, if nourished and fed with the coals of charity and hope and love will begin to smoulder and eventually blaze into a burning testimony that God lives and is the Father of all.

Faith in general in this age of modern skepticism, is very short lived. Its qualities cannot stand the test of endurance. When faith IS exercised sufficiently to heal the sick by a clergyman to-day, the news of the miraculous event is spread broadcast. If faith could claim its place in the hearts of men, such blessings from God would be enjoyed continuously. In exercising our faith and prayers for a particular blessing, let us be sure that our faith is the kind that endureth to the end, for it may not always please God to grant our requests until we have proven ourselves worthy of them. Because God does not answer our prayers upon the first request is no legitimate reason for turning infidel. We should "pray always, lest we enter into temptation."

Unbelievers make light of the New Testament records of Christ. They are merciless in their attacks upon His character, or on the characters of the prophets of old. To them, the whole world is astray, and everything is wicked. To use the words of a popular writer, "Their cosmos is all ego." The cause of this affliction is that they lack the moral courage to seek out that which is good and to accept the truth of the Bible record. It is much easier for them to find fault with it. But this is not the only cause. In Christendom to-day there are many ministers who, when approached by a sincere truth-seeker, refuse to explain the scriptures, perhaps because they are unable to do so, or because it is a passage that contains a truth which their creed omits. When men are refused the light by the ministers who are ordained to teach the world, they gradually drift into darkness and become careless and indiffer-

ent, and finally sink into infidelity. They are now at a point where they have no use for ministers, creeds or religion of any sort. Having sought the truth from the ministry in vain, they devote their time and talents to fault-finding. They try to prove that Jesus was not the Christ, and that there is no God. They glory over every shred of evidence that will tend to disprove the belief that God lives. But though they have drifted into infidelity, there is still a spark of the Divine in their bosom, and the great duty of bringing them to a realization of that fact, devolves upon us. What they lack is faith. The spiritual part of their lives has been neglected. The divine instincts have been buried in the cold ashes of indifference. Arouse that spiritual life and brush away the ashes of apathy, so that the divine light may flow in unto their souls, and your act may be the cause of much rejoicing among the angels of heaven.

An old proverb says, "Faith is a blind belief." It is not always necessary for us to be present to witness a thing in order to believe it. We all believe that Alexander the Great and Julius Cæsar and Napoleon Bonaparte actually lived and carried on great conquests among men, and our faith is founded on the records of history. Why, then, can we not all accept the divine historical records of a Christ who lived among men and wrought many works of righteousness; who was crucified and buried, and who arose from the grave on the third day, and thus freed our souls from the bands of death. Can we afford to disbelieve the history of Christ and His great Conquest of Life, when our soul's salvation is the consideration at stake? How men can believe the records of things that have no particular or personal benefit, and yet have no faith in that which concerns their lives both here and hereafter, is almost as big a riddle as that of the universe?

To have faith that Christ redeemed a fallen world, and that He gave us a plan whereby life eternal may be obtained requires spiritual and moral courage. The cowardly man who is trying to smother the spark of divinity that was born in him, is placing himself on a level with the fool who said in his heart, "there is no God." Prove to him that he is shutting out God's light, and he may repent of his foolish ways, and number himself among God's chosen children. Who has not heard of men who professed to be atheistic, as atheists go, and who, when found by the elders of the "Mormon" Church, have had that spark of faith resuscitated within them, and have thus been saved from falling over the brink into the awful chasm of total unbelief? Such examples are numerous.

The Latter-day Saints bear testimony to the divinity of a great prophet of God who has been raised up in these days to establish anew His Church and kingdom upon the earth. They testify that divine authority has been restored and that men to-day are "called of God as was Aaron." The organization of the Latter-day Church

(*Continued on page 477.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 24, 1913.

EDITORIAL.

FAITH AND WORKS.

When God was about to destroy the wicked antediluvians, He gave Noah explicit instructions concerning the plan of a great ship, or ark, by which he might save himself and his family, together with representatives of all living creatures, from perishing by the universal cataclysm. The Lord commanded him, saying: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make in the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it" (Gen. 6: 14-16). This ark was to serve a special purpose, which was nothing less than the preservation of the human family from annihilation, and since it was to be subjected to strains which ships sailing ordinary seas are never required to sustain, the necessity for building it according to Divine wisdom is manifest. God alone knew how stable it should be in order to withstand successfully the power of an overwhelming deluge. That the antediluvians understood the art of shipbuilding, and had ships, may be assumed on the ground of necessity, and further from the fact that in His instructions to Noah the Lord does not speak to him as if He were introducing a new and strange business; but as merely directing him to employ his skill in the construction of a ship whose plan was new and designed by infinite wisdom; but, be that as it may, no ships withstood the shocks of the deluge save that one which was built according to the instructions of the Almighty. Whether Noah was a shipbuilder by trade or not, it appears that he did not make any suggestion to the Almighty respecting a change in the plan of the ark, or advise Him to adopt certain improvements with which, in his view, arks ought to be equipped, in order to make them staunch and true as life preservers. He appears to have thought himself fortunate to get the advice of the Almighty at all, and it was by following it to the letter that he was saved, while the world of sinners perished. We wish to emphasize the point just now brought into view, which is to the effect that Noah was not

saved because of his righteousness in the past, but because he built the ark according to the Lord's commandments.

This truth will become evident when we consider that the righteousness of the people of God consists in their obedience to His commandments, and it follows that if Noah had not faithfully observed them in the matter of building the ark, he would have become a rebel against God, and his doom would not have been different from that of the other rebellious antediluvians. No doubt Noah was saved because of his righteousness, but in order to become sufficiently righteous for God to save him, he had to construct the means of his salvation precisely as God planned them. We can not set this conclusion aside unless we assume that God would have winked at rebellion in Noah while He punished other sinners for the same or a similar crime—a crime of a very offensive nature as calling in question the ability of the Almighty to give men instructions of value respecting concerns involving vast human interests. Noah's salvation, as stated before, depended on his building the ark strictly in conformity with the divine appointments.

Another example to which we wish to direct attention is found in the instructions of the Almighty to Joshua informing him how the siege of Jericho should be conducted, and in the account of the fall of that city. With respect to the plan of attack we read as follows: "And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him" (Joshua 6: 3-5).

From other portions of this chapter we learn that these instructions were faithfully observed, and as a consequence the walls of the city fell, and it was delivered into the possession of the Israelites. Nothing was omitted from the commandments of the Lord, nor was anything added to them. So deeply impressed was Joshua with the necessity of complying in the most literal sense with them, that he forbade the people to use their voices in ordinary service, lest they might, so it seems, unwittingly provoke the Lord's anger. If we let our imagination carry us back into the midst of the people on that occasion, we may sense some of the feelings of solemnity and awe which enwrapped the camp of the Israelites. The fall of the fortified city depended upon the keeping of silence, for one thing, among the hosts of the besiegers. That was but a little thing. How could the shouts of the Israelitish boys and girls have any effect upon the purposes of the Almighty one way or another? But we forget. Its observance was one of

the conditions which the God of battles had imposed upon His people as necessary to secure His grace and all-sufficient aid. That fact invested that uncreatable thing silence—Oh! how inefficient it appears as a weapon of warfare—with all the power of ten thousand battering rams. It was wonderful, surpassing strange that the siege of a city should be conducted in silence, save for the sound of priestly trumpets and the noise of marching feet. So contrary to the cries and tumults and shoutings of usual warfare. But Israel had faith in God in those days, and the week passed in awed silence. Then, too, we see the marching of the priests with their horns and the tramping of armed men round the walls of the city. No attack made on the stronghold, no stone of the wall displaced, no arrow shot, no sling-stone thrown, no enemy slain—a priestly procession, a blare of trumpets, a march of an army out of its quarters, round a city and back to camp.

Strange fighting that was; but so they battled for six days, and in all that time nothing was seen but those priestly processions with their blaring trumpets and the marching of armed men—the things of human warfare were left undone—and at the close of it all there came a silent return to camp where all settled down for the night, and waited for the dawn of another day to write its history, just like the first, as the Divine plan for the overthrow of Jericho was carried forward. But we see that there was WORK for Israel to do, and they were doing it. Not yet, however, was there an arrow shot, a sling-stone thrown, an enemy slain, or a wall tottering. At last the seventh day dawns. Israel is astir early, for on that day seven times must the doomed city be encompassed by the priestly orders with their sounding trumpets and the escort of soldiery. Four times now they've marched round, and the walls of the city are still standing. Round and round again they go, and not a stone has fallen from its place—not one enemy less is within the gates, and crowding to the ramparts they mock their foes. Their manner of fighting—Oh! how they laugh as that word is bandied around—is, so they say, the hope of Israelitish fools, the scorn of the army safely sheltered within the city, the derision of their women. But the work of God is rolling on. The seventh march round is begun. There is no mistake in the count. Each round has been notched, its stone set up, everything faithfully recorded. Round they go—the tension in Israel is fearful, the strain is like that of hounds in the leash. Now, that they have so nearly won, will they, can they be restrained so that the last item of their instructions shall be fulfilled at the proper moment—not an hour too late, not a minute too soon. Oh! the potency of that last act—of all of them in their turn and place. Oh! the omnipotence of OBEDIENCE to God to the *end*, to the END, to the END.

Well was that story writ at Jericho. Now the last man has made the seventh round on the seventh day. Then comes a blast of trumpets, and at once the voice of Joshua is heard clear and

distinct above their volume, crying, "Shout, O Israel, shout!" Then like the roar of lions springing upon their prey, the voice of that host swells to heaven, and Israel has won—the walls of the city have fallen flat. It all seems so wonderful, so belief-surpassing, that were it not a sacred story we would say it is surely a fable. No other siege was ever conducted in such a manner—no other like results were ever achieved by means so inadequate and simple. But hold. We are looking at this thing from a point of view which fails to recognize in it the power of the Almighty on the one hand, and of perfect OBEDIENCE to His requirements on the other, and when these two things are conjoined and working for a common end, who can set a limit to what may then be accomplished? God threw down the walls of Jericho as a reward to His people for their implicit obedience to His commandments, and the truth which we wish to impress upon the mind of the reader is that He did not do a single thing towards the overthrow of Jericho until the Israelites had complied with the first, the last, and with every other command which He had given them in His instructions as to the manner of conducting the siege. Not one thing did He allow them to omit. Not one tittle of that word did He allow to fail or to be set aside in any way or manner. There is no chance for a diversity of opinion upon this point. Our position is unassailable from the fact that the walls of Jericho stood unharmed until the last item of God's instructions—that of shouting—had been complied with. That final act seems a little thing, immaterial, too trifling for our serious consideration, much less for that of a God, yet not a stone of that wall was displaced, not a fear struck the heart of the fortified enemy until ALL the words of the Almighty were fulfilled to the letter by His people.

Another case which we wish the reader to consider in connection with those already submitted, is that of the healing of Naaman the Syrian, who was afflicted with leprosy. We read that "Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (II. Kings 5: 10-14).

In this example we see how impotent was the wrath of man to

change in the least degree the conditions upon which Naaman's healing was predicated. We see how ineffectual was his claim that the waters of Damascus were better for the cleansing of lepers than all the waters of Israel. But the word of God had gone forth by the mouth of His prophet that Naaman must wash seven times in Jordan, and not a shadow of turning therefrom would be yielded to the pride, the wishes or the protests of him who sought to be cleansed from his deadly disease. At last, persuaded by his faithful servant, he yields and puts the matter to a practical test. Down into the waters of Jordan he goes—once, twice, six times, but he is not yet healed. Once more and he can claim the fulfillment of the prophet's word: now the seventh plunge beneath Jordan's waters is taken, and the leper leaps upon the bank, whole in every part—his flesh has come upon him like that of a little child.

Reader, you are here face to face with one of the most momentous truths that ever has or ever can engage the attention of mankind. We can not, we dare not, close our eyes to the fact that it was not faith alone which worked these matters all out to a happy issue, but faith and OBEDIENCE working together; nor should we fail to note that the blessings promised were not enjoyed until God's word was fulfilled to the last letter, thus faithfully illustrating the truth of Christ's saying that "it is easier for heaven and earth to pass, than one tittle of the law (of God's word) to fail" (Luke 16: 17).

We are told that it was because of Noah's faith in God that he was preserved from destruction. In a sense that is true, but if he had been content merely to say that he had faith in God and was sure that He would save him from the power of the deluge, and had failed to manifest that faith by building the means of his safety, he would have been swept to death as all other antediluvian sinners were. It is said that the walls of Jericho fell by faith. Yes, but it was not a dead faith that existed alone. It manifested itself in works—in the maintenance of silence, in priestly processions, in the blowing of trumpets, in the marching of armies, and at the end in the shouting of the people—in OBEDIENCE to the commands of God. Without these WORKS of faith the walls of Jericho would not have fallen. God told His people what to DO, and they had to DO THE WORKS required before His aid was bestowed. If Naaman had said, "I believe that bathing seven times in Jordan will heal me," and had not put his belief into action, he would have died an uncleansed leper. From these examples we perceive that faith without works is dead, being alone, and that its office is to lead to the performance of works, and that OBEDIENCE is of primal importance as the scripture says, for so we read: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams"

(I. Sam. 15: 22). Again: "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you" (Jer. 7: 23; see also 11: 4-7).

OBEDIENCE is the key to the favor of God. OBEDIENCE is the bond of unity between the Father and His people. Though Noah had faith in God, he was still required to build himself an ark of safety, and though we believe in God and in His word, we must nevertheless build the ark of our salvation according to Divine specifications. We find at the entrance to our "land of promise" a fortified, strongly walled city of Jericho, in which are entrenched deadly foes to contest our rights of inheritance, and God tells us how they may be dislodged—how the stronghold may be razed to the ground. We may have strong faith in His word, but if that faith does not lead us to the fulfillment of the last letter of His instructions, the walls of the Jericho that faces each of us will never fall. We may have faith that there is a way provided by the Almighty by which the leprosy of sin may be cleansed from our souls, but if we fail in the least to comply with the conditions which God imposes upon us, we will never have our souls made clean in the blood of Christ. To accomplish these things there are simple instructions given in the word of God, namely: Faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and the observance of such of these principles as are associated with ordinances must be attended to by those having authority from Jesus Christ to represent Him.

T. W. B.

PRESIDENT E. TAFT BENSON returned from the Continent on Thursday, July 10th, 1913, to attend to some business matters connected with the European mission, and, having disposed of them satisfactorily, departed for Basel, Switzerland, the headquarters of the Swiss and German mission, on Saturday, the 19th inst., to visit first the branches of the Church in that neighborhood, and later those of other continental lands. He expects to be thus occupied for about six weeks, but will return to this country in time for the semi-annual conferences this fall, the first of which is scheduled for September 14th. We promise him a sincere and generous welcome when he returns.

AN AGE OF INCREASING UNBELIEF.

(*Concluded from page 471.*)

is the same as the former-day church, and the same gifts and blessings follow the believers. God has, in this day, revealed Himself unto men, and there is no need of further dispute as to whether He exists or not. We testify that God lives, and that His Son Jesus is the Redeemer of the human family, and that He sits to-day on

the right hand of God. If men would exercise their faith and investigate the claims of the Church of Jesus Christ of Latter-day Saints with a prayerful heart, we know that they would receive a similar testimony. We do not have to accept the word of Paul or of Peter as our only evidence, for men who have lived in the present age have given us a direct testimony. Joseph Smith and Oliver Cowdery testify that they received a vision of the Son of God on April 3rd, 1836, while in the temple at Kirtland, Ohio, and it is through these great latter-day revelations of God that every true Latter-day Saint can honestly say, "I know that my Redeemer liveth."

A person who is not spiritually inclined, who takes no interest in religion, who is easily led by the ideas of men, is a fit candidate for infidelity. The man who lives on a purely intellectual diet and who crosses the spiritual food off the menu of life, is preparing for a life of atheism. "Mormonism" cares for the inner man as well as for the mortal shell. Its purpose is to replace unbelief with belief; to develop belief into faith and faith into knowledge. "Mormonism" is not a religion for the credulous. The man who thinks as he investigates, and who studies each principle and ordinances as he ascends the gospel ladder, is preparing himself for an entrance into God's kingdom. "For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith."

Accrington. CLYDE C. EDMONDS.

FROM THE MISSION FIELD.

Successful Socials.—A farewell social was held July 11th, 1913, in the Main Street Hall, Shildon (Newcastle conference), in honor of Elder Martin G. Brixen, who has been honorably released to return home. A splendid program was rendered, after which refreshments were served. As a token of remembrance the branch presented to the departing elder a beautiful ring.

An enjoyable social was held in the Latter-day Saints' Chapel at West Hartlepool (Newcastle conference), on July 8th, 1913. There were many saints and friends present, and all expressed themselves as having passed a very pleasant evening.

District Meeting.—Two well-attended sessions of a district meeting were held in the Nottingham branch (Nottingham conference), July 6th, 1913. President Thomas E. Winegar, five traveling elders, and Brother John Hallam and wife from Spanish Fork, Utah, were in attendance. The first session began at 2:30 p.m. Elder Walter J. Hallam spoke on the necessity of revelation, and showed that the restoration of the gospel by Joseph Smith fulfilled the prophecy of the Apostle John (Rev. 14:6, 7). The general

and local authorities were all unanimously sustained. The evening session commenced at 6:30. Sister Mary A. Hallam exhorted the saints to be faithful to their duties. Elder Wilford C. Brimley claimed that Joseph Smith was a true prophet of God, and quoted several prophecies uttered by him, and showed from history that they had been literally fulfilled, which, according to the Bible, is the test for a true prophet (Deut. 18: 22). During the services the solo, "Abide With Me," was beautifully rendered by Sister Nellie Clark. The Nottingham choir very ably sang the anthems, "Jerusalem! My Glorious Home," and "O! Come Let Us Sing."

Branch Conference.—On Sunday, July 6th, 1913, two interesting sessions of branch conference were held in the Batley branch (Leeds conference). President Melvin J. Benson, Elders Herbert Cook, Warren J. Lindsay, Henry R. Perry, and George C. Lund were the speakers. The evening session was especially well attended, every seat in the hall being filled. On May 8th, 1913, the Rev. D. H. C. Bartlett, of Liverpool, gave a lecture in the Batley Town Hall against the "Mormons." We applied for the same building in which to hold our branch conference, but were refused it. We had no other intention than to give the people of Batley the chance of hearing our message, which is the restored gospel of Jesus Christ (Rev. 14: 6, 7); but we were not permitted to do so from the same rostrum our opponent had occupied. However, we do not feel hard toward Mr. Bartlett, nor the town council of Batley, because they have opened the eyes of many, and our friends are more numerous now than they were before they gave us such prominence.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XXIV.—Succession in the Presidency.

Textbook: One Hundred Years of Mormonism (Evans), pp. 371-88.

I. Condition of the Church.

1. A new situation confronting the saints.
2. General feeling of uneasiness. (a) On account of the Prophet's death. (b) Of anti-"Mormon" threats.

II. Claims of Sidney Rigdon.

1. Whereabouts of the leading authorities.
2. Arrival of Rigdon at Nauvoo.
3. His efforts to create sentiment for himself. (a) Meeting of August 4th, 1844. (b) Reception of his pretensions by—(1) Marks and a few others. (2) The saints generally.
4. Arrival of the apostles—Brigham's words.

III. The Mantle of Joseph.

1. Morning session of the 8th of August meeting. (a) Rigdon speaks. (b) President Young speaks. (c) The miracle of transformation. (d) Others speak. (e) Effect on saints.
2. The law of succession in the Presidency. (a) The revealed law of the Church (Sec. 107). (b) The Twelve in possession of all the keys as bestowed on them by the Prophet, and as testified to— (1) By President Wilford Woodruff and (2) By Benjamin F. Johnson. (c) The apostles were sustained by (1) The "confidence, faith, and prayers of the Church." (2) The Lord in blessing the Church through the leadership of President Young and the Twelve.

IV. Brigham Young and the Twelve.

1. Sketch of President Young's life up to this time. (a) Birth, youth, marriage, early training. (b) Embraces the Church. (c) Called to the ministry. (d) Leadership in the exodus from Missouri. (e) Personality.
2. The work (then) before the Church. (a) Excommunications for apostasy. (b) Building the temple. (c) Strengthening the work at home and abroad. (Treat each of these in detail.)

Note.—It has been thought best here to restrict the discussion of the question of succession in the presidency of the Church at this time to that phase alone which concerns the Twelve, and to treat the matter positively rather than negatively. The reason for this is clear: When one has established the claims of President Young and the Twelve, (1) by the revealed law of the Church, (2) By showing that Joseph conferred all the powers he possessed on the heads of the Twelve, and (3) by pointing out the unmistakable attestation of the divine approval of the results that have followed that leadership, one does not need then to refute the claims of any others. This last point is especially important. Here are the results and nowhere else. If the fruits are good, the tree must be good also.

CONTENTS:

The "Mormon" Problem	... 465	From the Mission Field ...	.. 478
An Age of Unbelief	... 469	Sunday School Lesson for Theological Department ...	... 479
Editorial: Faith and Works	... 472		

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.